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can say that he has a religion until he can show that it is *his* religion, just as every man must have his own health, life, freedom. A confession of faith must be a confession of *faith*. (2) The Christian religion is a *movement*, and not a mere *statement*. If we plant a fossil in a flower-pot, we need not change the flower-pot from time to time, for the fossil cannot grow; but if we plant a living seed therein, the growing seed will shatter the pot in pieces. (3) Our religion must be eminently rational. It must offer truths, not fictions. It must inspire the heart with noble sentiments; "instead of forms from which the all-life has perished it must breathe the immortal spirit of goodness." Instead of speculations it must impart a true knowledge of man. Instead of inculcating dogmas it must arouse the conscience. (4) Our religion must be practical. It is not theories, but life; not words of belief, but deeds of love and justice, by which the Christianity of the new century is to be characterized.

Free, progressive, rational, practical—these are the *notae* of "the changing viewpoint" of which Mr. Colestock is a promising interpreter and champion.

G. B. F.

The Influence of Christ in Modern Life: Being a Study of the New Problems of the Church in American Society. By NEWELL DWIGHT HILLIS, Pastor of Plymouth Church, Brooklyn. New York and London: The Macmillan Co., 1900. Pp. 416. Cloth, \$1.50.

This book is a collection of fifteen essays, each of which emphasizes some phase of the newer religious thought. Each chapter is a mosaic of profusely illustrated thoughts rather than a sustained and continuous treatment of the subject. This style has the advantage of relieving the moral or religious essay from the least suspicion of being dry or dull. The reader is charmed by the wealth of color. The unending variety of metaphor and simile yields the author's meaning with the least possible thought on the part of the reader.

This advantage is attained at a certain cost. Instead of yielding a definite and distinct impression which a more logical style would produce, the multitude of impressions tends in the opposite direction.

The book is admirably adapted to popularize modern religious ideas. For the conservative will so enjoy its pages that he will not stop to think whether he is accepting new theology as he catches the thought and spirit of the author.

HENRY T. COLESTOCK.

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